

THURSDAY, APRIL 10, 1873.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

NORTH-WESTERN PROVINCES,

ODDH, AND CENTRAL PROVINCES,

Received up to 22nd March, 1873.

POLITICAL (DOMESTIC).

THE *Muhibb-i-Hind*, for the first week of March, quotes the suggestion made by the *Allypore Institute Gazette*, as to the need of studs for propagating the breed of cattle, such as horses and bullocks, being established by the natives of India, just as is the custom in all European countries; and remarks on the disadvantages resulting from the absence of such studs, both in a political and commercial point of view. At present, if any efforts are made in this direction, it is solely by zemindars, who purchase the old artillery mares, sold by public auction as no longer fit for use, and breed from them by means of Government stallions. But in such cases, unless the process is conducted clandestinely, as is done by some zemindars for the sake of their benefit, Government reserves to itself the right of purchasing the animals produced at its own prices, and to prevent unfair play, brands them with numbers, so that the zemindars can neither keep the breed to themselves, nor carry on a free trade in it, but are like so many servants who rear up horses for the benefit of Government.

The *Strachey Gazette*, of the 11th March, has an article on the powers of Honorary Magistrates. The object is to point out the impropriety of the rule debarring these officials from the cognizance of suits connected with Police employes above

the grade of constables. The writer presumes that at the time when this rule was enforced, the Police Department was newly created, and that, consequently, its enforcement might have appeared advisable at the time. But now that a period of about thirteen years has elapsed since the institution of the department, that plea no longer holds good ; and it seems proper that the rule in question should no longer remain in force, and the jurisdiction of Honorary Magistrates be extended over Police officials as well. Without such powers Honorary Magistrates can command no esteem from, or exercise control over, the officials of the Police stations in their jurisdiction, and are obliged to pass over their faults and failings unnoticed.

The editor goes on to say that, when Honorary Magistrates try criminal charges against high officials, such as Sudder Sudoors, Moonsiffs, Tehseeldars, and the like, there is no reason why they should not be empowered with the hearing of similar cases against an Inspector, a Sub-Inspector, or a Head Constable of Police,—*employés* who are far below the former in rank. Besides this, when Police officials are bound by the law to execute the orders of a Magistrate, and are reckoned as his subordinates, it is only just that Honorary Magistrates should have similar power over them.

He proceeds to remark that probably the rule prohibiting Honorary Magistrates from all interference in cases connected with the Police exists in no other presidency except the North-Western Provinces ; and to express his surprise that Uncovenanted European Magistrates should be an exception to it, although it has been openly confessed by Government that Honorary Magistrates—whether they be Uncovenanted Europeans or Hindoostanees—are all equal in rank and jurisdiction.

The same paper, referring to the Russian aggression in Central Asia, and the precautions which ought to be taken by the English Government in order to keep itself prepared to oppose the Russians in case of their invading India, quotes

the *Núr-ul-Absár* to the effect that, though the natives of India are perfectly obedient to the English Government, they are not likely to prove of any real use in the day of battle. The inhabitants of the Punjab might make good soldiers, but little can be expected from the people of other parts of the country, many of whom do not even possess arms, to say nothing of their being skilled in their use.

Under such circumstances, the *Núr-ul-Absár* would suggest that, instead of wasting enormous sums of money on canals and public works, Government would do well to spend the money in increasing the strength of its army, by training Hindoostanees in the use of arms and military exercise.

The *Akhyár-ul-Akhdár*, of the same date, contrasts the policy of the ancient sovereigns of India with that of the British Government. It is remarked that the former rulers of the country deemed the support of the people as their prime duty ; and had such an excessive regard for their welfare, and loved them so fondly, that they squandered large sums of money in gifts and charities simply for their benefit, being under the conviction that just as much portion of the revenue collected from the subjects as was sufficient for the necessary expenses of the management of the country, with a small reserve for hard times and state exigencies, ought to be kept in the royal treasury ; and that the rest was the subjects' due, and ought, therefore, to be restored to them in the shape of gifts and charities. The English Government follows quite a different principle. It does not consider the support of the subjects as the duty of the ruling power, but rather expects them to acquire money by cultivating arts and sciences, and aims at filling its coffers and increasing the public revenues by continually devising new taxation schemes, and laying out the public money in a variety of commercial and lucrative pursuits ; while it takes a delight in encumbering the people with new burdens in the shape of local rates and cesses. And yet, strange to say, notwithstanding all these efforts for increasing the public income,

and parsimonious schemes for curtailing the expenditure—an idea of which may be formed from the fact, that in offices where a hundred mohurrirs and moonshees were employed in the time of the ancient sovereigns, no more than four or five are now kept—we hear of the State debt increasing year by year.

Notwithstanding this complete change in the Government policy, the foolish people of India do not bestir themselves; and, though they have now been a hundred years under the British rule, still cherish the habits of lethargy and indolence which they had contracted in the days of the former rulers, and expect to receive the same indulgences from the sovereigns of the day as were then enjoyed, little thinking that such expectations are vain and foolish, and that it is time for them to be up and doing.

The same paper deplors the change which the vicissitudes of the changeful times have wrought in the dispositions of the nobles of Lucknow. While heavy sums of money were formerly spent by them in the cause of national improvement and in religious and charitable purposes, even the incomes from funds for religious endowments deposited with Government, and which are regularly paid by it, are now misappropriated by them. The editor particularly refers to the monthly endowment of Rs. 1,200, consecrated by the late Malika-i-Afaq, mother of Amjad Ali Shah, Emperor of Lucknow, for the maintenance of a Mahomedan school, and paid by Government month by month, not a single farthing of which is now spent in the object for which it was appropriated. He thinks it to be a great pity that no portion of this, and of other endowments set apart for religious and charitable purposes by the Princes of Lucknow, should be assigned towards the maintenance of the Mahomedan school (*Madrasa-i-Imania*), lately established in that city with the aid of the Native gentlemen of India, and which has a just claim to support out of such endowments.

The editor believes the authorities of Lucknow are not aware of all this, and hopes that when the matter is brought to their notice, a suitable portion of the endowments will be set apart by them for the benefit of the school abovenamed.

The *Rohilkhund Akhbár*, of the 12th March, mentions the particulars of a serious case of dacoity which lately took place in the 24-Pergunnahs, and the fact of the Police having received previous notice of the incident, with full particulars as to the locality where, and the date on which, it was to occur; and of their having deputed two constables to the spot, who, however, on the dacoits making their appearance, hid themselves beneath *charpoys*, and returned to their posts after the latter had left the house, carrying away all the property in it.

The editor blames the constables for their cowardice, and still more so the Police official in charge of the station, for having neglected to send a proper guard for the protection of the place; and regrets that the Police, on whom Government places much reliance, should be so negligent of their duty.

The same paper states, on the authority of a correspondent, that an important case of theft took place in Nookoor, in the Saharunpore District. The particulars are these:—A mahajun, who had made arrangements for the approaching nuptials of his daughter, having gone with his family to the Ganges, thieves took advantage of their absence to get up to the top of his house, break through the roof, and take away all the property in it, valued at Rs. 1,000. The poor owner, on his return, found his house robbed of its contents, and complained to the Police, but to no purpose.

The editor sets forth the incident as another glaring instance of the indifference of the Police to the duties of their office.

The *Roznámecha*, of the same date, is glad to observe that complaints of the outrages committed by European soldiers

in the city of Lucknow, which were repeatedly brought to the notice of the authorities in newspapers, have at last attracted the attention of the City Magistrate, who, through the agency of the Deputy Commissioner, has succeeded in having an order passed by the Military authorities of the cantonment to the effect that no European soldier should be allowed to go out of the cantonment without a pass from his superior officer.

The editor thinks the order will put a stop to the oppressions which were practised by European soldiers from time to time in the city.

The same paper notices the particulars of an affray which would have happened at Lucknow on the day of the burial of the *tazias*, were it not for Nawab Mohsim-ood-dowlah's sake. The occasion was this: Ameer Khan, late *duftree* of the Lucknow Residency Office, whose father had been used since the time of Nawab Asif-ood-dowlah to bury his *tazia*, called *Barah Imamaun ka Tazia*, in the Kurbula, which passes after the name of Maryam Makan, was this time prohibited by Shib-ratee, Darogah of the Kurbula, from doing so, and had to take the *tazia* to another Kurbula for interment, which excited much provocation. The Nawab is asked to see to this.

The *Lawrence Gazette*, of the 14th March, points out the desirability of a circular being issued by the Supreme Government, directing all European officers in British India to subscribe for vernacular newspapers, and comments on the benefits which will be derived from such an order. Among these the editor mentions the following:—

(a) The study of vernacular newspapers will bring the officers to a perfect acquaintance with the vernacular language and its idioms, and afford facilities for passing the Oriental test.

(b) It will make the officers familiar with the opinions and sentiments of the natives, a thorough acquaint-

tance with which is of the greatest importance to a ruler.

(c) It will be the cause of the progress and development of vernacular newspapers, which are now in a state of decline through a want of taste on the part of the Natives for newspaper-reading, seeing that the example of the wise is eagerly followed by the ignorant.

(d) It will establish a system of fellowship between the editors of newspapers, who are the monitors and preceptors of the public and the rulers.

The *Lauh-i-Mahfúz*, of the same date, states, on the authority of a correspondent at Hurdai, that an important case of theft occurred at the house of Syud Wasee Hyder, Talooqdar of Bilgram. The loss is estimated at Rs. 7,899. The Police are busy in making inquiries, but no trace of the offenders or the stolen property has hitherto been discovered.

The *Koh-i-Núr*, of the 15th March, notices the insult offered to a girl by a party of grass-cutters on the Loodhiana and Phillour Road during the days of the recent Holee festival. The particulars, as related by a correspondent who was an eye-witness of the incident, were these:—as the grass-cutters were passing on the road, they saw a girl who was travelling under the custody of an old woman, on which they began singing obscene songs (called *kubeer*) in her face, and then pulled off her clothes. The poor girl began to cry, but neither her cries nor the entreaties of the old woman made any impression on the hearts of the villains, or the persons who had assembled to enjoy the scene, and who all told the injured that such liberties were tolerated in the Holee season.

The writer remarks that oppressions of this kind, and the singing of *kubeer* are common in all cities in the days of the Holee festival, and he would urge on Government the necessity of putting a stop to them.

A correspondent of the same paper, writing from Nowa-shahur (Punjab), states that in the tehseel there the treasurer refuses to take silver coins bearing the impression of the figure of King William IV., in consequence of which the zemindars suffer much inconvenience and loss, as they have to go to money-changers and procure coins bearing the stamp of Queen Victoria, on the payment of a fee for exchange. The correspondent expresses his surprise at this, and the more so, seeing that no order has been issued by Government disallowing the use of coins having the figure of King William IV. on them.

The editor of the *Koh-i-Núr* invites the attention of Government to the complaints, and thinks that the coin in question should be received at Government treasuries without any objection, but that after being once paid into the treasury it should no more be circulated. He is also of opinion that the practice of a discount being charged at Government treasuries on coins worn away by use should be abolished, it being unjust that the people should be made to bear such charge.

[The *Núr-ul-Absár*, of the 15th March, has a communicated article on the appointment of Natives to the higher offices in the public service. The writer begins by saying that until lately the main objection urged against the nomination of Natives to higher offices was that they were wanting in literary ability, it being the universal belief among Europeans that they were unable to compete with Europeans in the higher examinations and obtain degrees. Resting satisfied with this conviction, Government made no hesitation in causing it to be publicly declared that the title to preferments depended solely on the passing of competition tests, and that no distinctions as to color or creed, or national partiality, would be allowed to interfere. For a time this declaration was kept up with force, and Europeans remained boasting of their literary abilities, while poor Hindoostanees kept silent, thinking such pretensions to be but too just and believing that their own incompetence was in fault. But this state of things has ceased to exist. Natives have competed successfully with Eu-

Europeans in their own country in Civil Service examinations, and in tests for high proficiency in surgery, engineering, and other arts and sciences, and have displayed proofs of superior talents in the discharge of high offices which have fallen to their lot. It may be urged that several of them failed in the tests, but this remark is equally applicable to Europeans, so that if a few instances of failures among the Natives can be mentioned, the names of a far greater number of Europeans can be cited who have shared a similar fate.

In brief, such amazing success has been achieved by the Natives, that some Europeans, who are just, and whose minds are unbiassed by national prejudices, are heard to say that so long as Natives do not apply themselves to any pursuit, they remain behind, but when they once set their heart on any undertaking, they surpass the Europeans in it.

It now remains to be seen why, with all these facts in their favour, Natives are still debarred from the higher offices under the Government. In a few of the discussions which have of late been going on, it has been mentioned that on acquiring the knowledge of English, Natives grow disobedient, and begin to think so highly of themselves as to regard themselves equal to Europeans in rank and dignity. This may be true to a certain extent, but can certainly be no charge against the Hindoostanees. If Bengalees and some other educated Natives have taken a fancy to imitate European manners and habits, this certainly may be looked upon as a bad effect of English education. But it does not appear why simply this consideration, or the fact of a few of the Natives having taken to wrong notions of superiority, should be made a pretext for excluding the Hindoostanees from the higher offices.

But little can such discussions avail. It is useless to expect that Englishmen should set aside the interests of the people of their own nation in the conferment of the higher offices, and should care for those of the Natives.]

The editor of the *Núr-ul-Absár* approves of the statement of his correspondent, although he does not entirely agree with all the points stated by him, and takes this occasion to comment on the general question of employment of Natives in the public service. His remarks may be summed up briefly as follows :—

Generally stated, it is a mistake of the natives to think that the sole object of acquiring knowledge is to obtain employments in the public service ; and, accordingly, if Natives, possessing superior literary abilities for filling the higher offices under the Government were to fail in obtaining them, they have no more cause to blame Government for it than a person, who takes a precious jewel to sell in a market full of shops containing jewels of the highest prices, were to find fault with the purchasers, when in fact he ought to attribute his failure to his jewel itself, and the poorness of his capital stock, and when his best plan would be either to take his jewel to another market, or try another gem.

So far, however, Government may be said to be to blame, that it has created a desire for obtaining employment in the public service among the Natives by its own action. By establishing schools for their benefit, and educating them after its own fashion, it has naturally inspired the people with the belief that it will employ them in a way suited to their abilities. But this surely is a mistake. The writer compares the case of such Natives to that of oxen fattened by a zemindar, who, however, cannot find work for them, and leaves them at large to earn their own subsistence. The zemindar is under the impression that he has done no small service to the animals by having fitted them for work, and for earning an independent livelihood ; while the latter, far from being grateful to him, think they have a claim on the zemindar for support, alleging that had he left them to themselves from the first, they would have looked out for their support somewhere, but that in their present state they have no other recourse

than to be provided with work suited to their strength and which may bring remuneration adequate to cover the expenses of their improved living.

The writer carries on the simile further to show that educated Natives, when they see no other means of obtaining their livelihood, take to pleadership as the easiest and most lucrative profession. He condemns the calling as one which, while it is most profitable to those who follow it, is ruinous to the people.

The *Kháir-Khwah-i-Alam*, of the same date, has a communicated article on pleadership. The writer censures the profession as one which is unlawful both in a secular and religious point of view, and supports his assertion by quoting a remark of a commentator, speaking of pleadership as being equally detestable with the profession of sweepers, butchers, curriers, washers of dead bodies, dancers, and other trades of the kind. The usual arguments, such as advocating false causes, prolonging cases, deceiving litigants by false hopes and promises, and inducing them to bring wrong and unlawful suits in Courts by inspiring them with delusive prospects of success, and all this simply for the sake of personal gain, are adduced to show that pleaders are a prolific source of mischief to mankind.

The *Mufid-i-Am*, of the same date, draws attention to the mischief committed by monkeys in cities, especially Muttra, Brindabun, Agra, &c., where they are found in great numbers. They do serious injury both to the life and property of the people in various ways, such as carrying away little children, precipitating people from the tops of houses, running away with their vessels, and other things, and so on. The writer wonders that, while Government takes so much care to protect the life and property of the people against thieves, robbers, bad characters, and rapacious beasts, no notice is taken by it of the grievances suffered by them at the hands of mon-

keys. The attention of the municipality of Agra was drawn to the matter more than a year ago, and Rs. 100 were sanctioned by it for the capture of the monkeys in that city, but for reasons not known the project was afterwards set aside.

In the writer's opinion the best and least expensive plan would be to cause all the monkeys in cities to be seized, and let loose in forests ; and he invites the attention of municipal committees to the suggestion.

The *Khurshid-i-Jahántáb*, of the same date, notices the case of a European who had plundered the property of a person at Bhoondurya near Hurda (Hoshungabad) ; and on the injured party lodging a complaint in Court, was proved guilty of the crime, but was acquitted on the recommendation of the jury held for trying the case, on the plea that he had a youthful wife, whom her husband's imprisonment would lead astray.

The editor condemns the decision of the jury, which he pronounces to be extremely unjust, and based on national partiality, and wonders that the Court should have abided by it, remarking that if offenders are freed from punishment in this way, thefts and robberies are sure to become the order of the day.

But, supposing the decision were held to be at all lawful, the question naturally arises why, in cases of a similar kind, in which Hindoostanees are concerned, the same rule should not be applied. Only lately a case happened at Cawnpore in which the offender was sentenced to two years' imprisonment, and his wife took to a profligate course during the time of his incarceration. According to the rule in question, the man would not only be entitled to acquittal, but to sue against Government for damages.

The *Núr-ul-Anwár*, of the same date, in its local news column, notices the frightful prevalence of small-pox in Cawnpore. Thousands of children are stated to have fallen victims to the disease.

The *Roznámcha*, of the same date, repeats complaints of the mischief done by the sale of *muduck* and *chandu* in cities. Much has already been said in newspapers about the baneful consequences resulting from the use of the drugs, and memorials have recently been submitted by the inhabitants of Calcutta and other places to the Governor-General, praying for the issue of a general prohibition against their sale. The *Roznámcha* entirely agrees with its contemporaries and the memorialists, and sums up its remarks on the subject as follows:—

“The shops for the sale of the intoxicating drugs in question are a fruitful source of vices and crimes in multifarious shapes, and are, as it were, schools where young men of all classes are taught lessons of depravity and immorality. They afford temptations to numbers of youths of noble families to imbibe a taste for the pernicious drugs, and the result is that these youths mingle in bad company, ruin their fortunes, and are ultimately led to commit all sorts of crimes in order to gratify their unlawful appetites. In brief, by far the greater number of the criminal suits lodged in Courts owe their origin to the currency of *muduck* and *chandu*.”

The editor concludes by urging on Government the imperative necessity of prohibiting the sale of the drugs, and ceasing to give contracts for it, contracts for the sale of opium remaining in force as heretofore.

An Allahabad correspondent of the same paper mentions the particulars of a daring case of dacoity which recently took place in Mouzah Hurya, a village 18 miles distant from that city. The dacoits were all armed with swords and muskets; but, fortunately, the owner of the house which was the scene of the dacoity managed with great courage and dexterity to seize hold of one of the leaders of the robbers, and make him over to the Police. With the help of the captive, eleven other dacoits of the party were arrested, out of whom two were residents of Allahabad, while the others

were natives of Pertabgurh, Sultanpore, and Jounpore. Property worth Rs. 400 was carried away by the dacoits, and the chowkeedar of the village was severely wounded.

The *Ab-i-Hayat-i-Hind*, of the same date, notices the order of the Punjab Government prohibiting the killing of dogs in public streets and thoroughfares, and remarks on the desirability of a similar ruling being enforced in other presidencies.

The *Jalwa-i-Tur*, of the 16th March, has been informed that a gang of robbers recently invaded the railway station at Mozuffernuggur, and were about to proceed so far in their outrages as to lay violent hands on female passengers, when the noise drew men to the spot. Nevertheless, the robbers seized the bags of some of the passengers, and ran away with them.

The editor is surprised at the daring and intrepidity of the thieves, and infers from it that the Police are not at all feared, and he calls upon Government to take the necessary steps.

The *Vidyá Vilás*, of the same date, notices an important case of theft at Gujrat. A burglary was committed at the house of a eunuch named Ameer Buksh, and property valued at Rs. 7,000 or Rs. 8,000 was stolen away. All search after the offenders and the lost property has proved vain.

The *Urdu Akhbár* of the same date, invites attention to an unlawful practice said to be prevalent in Pindée Bhutteen (Punjab). The lumberdars in that district are in the habit of exacting a consideration from the inhabitants of their villages at the marriages of their children, and do not allow the ceremony to take place unless their demand has been satisfied. The correspondent, who is the authority for this statement, supports her assertion by mentioning a recent instance, the particulars being these. A poor old woman of the Musalman caste, who lived in a village, had betrothed her daughter to a person in another village. On the day fixed for the nuptials the bridegroom's party entered the village, but the lumberdar

would not allow the marriage to take place unless paid a sum of Rs. 50, and in reply to the entreaties of the parties, told them that he could not depart from the usual custom, and that were it not out of consideration for their poverty, the demand would have been heavier. At last, the poor woman, seeing no other resource, stole from the village with her daughter and son-in-law to Pindée Bhutteen at night, and after having privately performed the marriage ceremony, returned to her house.

The *Akmal-ul-Akhbar*, of the same date, has an article on debtors, and the extreme indulgence which the English law extends to them. It is remarked that the regulations relating to debtors are unjustly partial and advantageous to them, while they are ruinous to creditors. At first a Limitation Act was framed, in order that in the event of the creditors being prevented on any account from lodging their suits in Court within the term prescribed by the Act, debtors should be saved from all liability. But finding that this alone was not sufficient to free the latter from the clutches of mahajuns, Government, in the first place, increased the stamp fees; in the second place, laid it down as a rule that after a decree has been given in favor of a creditor, the interest should be calculated at no more than eight annas per cent.; in the third place, enforced such rules and regulations that months must pass away before suits can come to a decision; and, lastly, to give a finishing blow to the interests of creditors, and make it entirely beyond their power to prosecute debtors at all for the satisfaction of their debts, passed the Insolvent Act, which gives opportunities to dishonest persons freely to embezzle money and enjoy it unmolested. Nothing is more common than for persons to set up as bankrupts one day, obtain a certificate from an Insolvency Estates Court the next, and open a bank under another name the third day, the poor creditors having no recourse but to bear their loss with patience. In the time of the ancient sovereigns, when a person of any profession opened a new establishment,

the *punches* and the head men of that profession used to examine his capital stock, before he could carry on business. Now this rule has ceased to exist, and hypocritical persons take advantage to impose upon the public by opening banking firms with an insufficient capital, and then embezzling men's money. Worse still, while formerly creditors could realize their money by a public sale of the debtor's estates, the present Government has interposed difficulties even in that way of recovering debts, by having ruled, in the first place, that persons purchasing an estate at a public auction will be liable to any damages whatever pertaining to it; and in the second place, by interdicting the sale of an hereditary estate for the satisfaction of a debt. Nor can the rule allowing that a creditor should recover his debts out of the income of his debtor be of much use to him. Suppose, for instance, a person who owes Rs. 2,00,000 has an annual income of Rs. 2,000. In such a case what possibility can there be of the debt being discharged, seeing that the income in question will not even suffice to cover the interest?

Altogether, the regulations laid down by Government are too partial to debtors, while they are extremely disadvantageous to creditors.

In its column of local news, the same paper notices the plundering of a prostitute, named Ishrat Jan, at Futtehpore, a place in Bullubgurh (Delhi). The booty carried away by the robbers amounted to Rs. 1,100.

The *Roznámcha*, of the 18th March, in its local news columns, invites attention to the dangerous state of one side of the gateway, and a wall of the west side of the house of Hakeem Moozuffer Hossein in the city of Lucknow. The wall, though very high, is thin, and has cracked in several places, so that there is fear of its falling down. If this happens, much injury is sure to be done both to the life and property of the people. The Police are asked to see to this.

Remarks on the arrangement made in the different districts in Upper India for the prevention of disturbances during the recent Mohurrum and Holee festivals.

A Ghazeepore correspondent of the *Strachey Gazette*, of the 11th March, states that the Mohurrum and Holee passed off as quietly in that city this year as in the past. Mr. Saunders, the Magistrate, is praised for the good arrangements made by him in order to prevent disturbances, and for the special indulgences shown by him to the Mahomedans on the occasion. Four days before the commencement of the Mohurrum a public proclamation was made in the city and the cantonment bazaar prohibiting the Hindoos from singing Holee songs or parading shows (*swáng*) in the streets, on pain of punishment. Tehseel chuprassees were appointed to go round the city to see that no violation of the order ensued.

Besides this, an order was issued requiring those of the Musalmans, who had been used to make *tazias*, but who did not possess money at the time to carry out their wishes, to attend the cutcherry to ask for such pecuniary aid as they might need.

The *Lauh-i-Mahfúz*, of the 14th March, in its columns of local news, states that, though the Mohurrum passed off quietly in Moradabad, the ceremony was very poorly conducted, only a few *tazias* having been made, which were carried by twos and fours at a time, without any procession or accompaniments of mourning for burial in the Kurbula.

The editor remarks that though at the time, when the Mohurrum was going on, he thought it unwise to criticise the rules on which such strictures were based, and simply confined himself to exhorting the people, now when the ceremony is over, he thinks it his duty as an editor to comment on them. Viewed as a whole, the rules cannot but be regarded as hindrances in the old religious observances of the people, and as being quite at variance with the policy pursued by Her Majesty's Government, and the promises set forth in Her

famous proclamation ; and, as such, their enforcement has justly created great dissatisfaction among the people, while it has produced a political effect by being looked upon as a proof of the weakness of the Government, and its inability to preserve order in a small district like Moradabad. It is to be regretted that the authorities took no care to weigh the *pros* and *cons* of the rules, which were passed as proposed by the Moradabad Municipality.

He goes on to say that the exemplary punishments of the last year were in themselves a sufficient warning, and there was not the least possibility of the renewal of a disturbance which could justify the enforcement of the rules taken exception to ; and concludes by expressing a hope that the Lieutenant-Governor of the North-West will cancel the rules, which have proved to be a prolific source of discontent among the people, and by exhorting the Hindoos and Musalmans to bury the past disputes and contentions in oblivion, and henceforward live like brethren.

The *Meerut Gazette* makes a similar remark with regard to the bye-laws framed by the Municipal Committee of Sumbhul for the prevention of disturbances during the Mohurram and Holee festivals, the bye-laws being spoken of as calculated to interfere with the religious ceremonies of the people.

The *Rohilkhund Akhbár* praises the arrangements made, and the exertions displayed by the district authorities of Moradabad—Civil as well as Police—in order to prevent disturbances. One chuprassee and one chowkeedar were posted at each house where *tazias* were made ; while the Magistrate, the Joint-Magistrate, the Inspector of Police, &c., went round the city to prevent crowds from collecting in any place, and to see that all went on well. The result was that the Mohurram and Holee passed off quietly throughout the district. *Tazias* were erected both in the city and all the towns belonging to it—such as Chundowsee, Sumbhul, Amroha, Kant, &c.—and were

buried in peace, except in Thakoordwara, where the Musalmans obstinately kept their *tazias* unburied, notwithstanding expostulations on the part of the authorities.

At Etah all did not go on well. According to a correspondent of the *Oudh Akhbár*, of the 21st March, the Musalmans objected to make *tazias*, the essential cause of discontent being the pertinacious obstinacy of the people to be allowed to cut down a *peepul*, a tree held sacred by the Hindoos; and in this case all the more so on account of its being situated close to a Hindoo temple, so as to be able, as they urged, to pass with their *alums* and *tazias* that way with ease. They remained firm in their obstinacy, till on the 3rd March the Magistrate convened a committee, at which both Hindoos and Musalmans were invited to attend, and due instructions and admonitions were given, so that the latter consented to make *tazias*.

Meanwhile, the Magistrate was obliged by some necessity to start for Dhimree, a place in Etah, leaving instructions with the Assistant Magistrate and the Police officials of the district to superintend the *tazias* in person, and see that no disturbance took place. The officials did accordingly, and the *tazias* were passed till they reached near the sacred tree, which was the cause of the dispute. All the *tazias* could easily pass beneath the tree, except one, which was the tallest; and accordingly it was proposed by the officials that this one *tazia* should be conducted along the main road. But the Musalmans would not agree to this, and insisted on cutting down the branches of the tree, when the Police Inspector's horse accidentally fell on the *tazia* in question, thereby causing it some damage. On this the Mahomedans set down all the *tazias* on the spot, and despite the expostulations of the Assistant Magistrate, refused not to remove them. The officer issued orders for the arrest of the insurgents, on which they all made their escape, with the exception of nine persons, leaving the *tazias* where they were, which the chowkeedars were ordered to get buried in the Kurbula. The nine persons who were secured were placed in custody; and on the 11th March, when the Magis-

trate returned to Etah, and the case was brought before him for trial, were sentenced to imprisonment, each according to the degree of his offence. The Musalmans are thinking of preferring an appeal on behalf of the prisoners.

The Agra, Allygurh, Bijnour, Meerut, and Cawnpore papers report favourably of the arrangements made by the authorities in those cities in order to avoid a collision between the Hindoos and Musalmans, and speak of the festivals having terminated peacefully in those cities.

The Oudh papers also make favourable reports as to the peaceful conclusion of the festivals in Lucknow and the other cities in that province.

In Punjab, too, all went on well, except in the town of Furreedabad (Delhi), which was the scene of a fierce riot between the Musalmans and the Hindoos. The particulars were these :—On the 9th March some Jâts, who were going from their village to another, attended with music, passed through the town, where they were interrupted by a party of butchers. This led to a fierce struggle between the two, and a serious disturbance took place. Several men were wounded, and fifty-four of the rioters, all Musalmans, were captured by the thanahdar, and sent prisoners to Delhi, of whom one died from the effects of the wounds he had received in the affray.

POLITICAL (FOREIGN).

The *Márwár Gazette*, of the 10th March, notices the liberal presents and marks of honour conferred by the new Maharajah of Jodhpore on the royal bard as a reward for the congratulatory *kavitt* read by him at the time of His Highness' installation on the throne of Marwar. These consisted of an elephant and a horse of the royal stable, both richly caparisoned and decorated with ornaments ; a rich *khillut*, comprising a pair of gold rings, a pearl necklace, a sword, a dagger, a turban, a piece of brocade, &c., Rs. 5,000 in cash, and a

village. After the bestowal of the presents, the Maharajah accompanied the bard in person as far as the royal threshold as a mark of esteem, and then had him seated on the elephant and conveyed to his house with great pomp.

A Rajpootana correspondent of the *Strachey Gazette* of the 11th March, in alluding to the installation of the new Maharajah of Jodhpore, notices a peculiar ceremony observed there on such occasions, which is this :—The Thakoor of Bugree cuts his thumb at the time of the Chief's coronation, and makes a mark at his hand, calling out "Marwar is yours." The Chief replies by saying "Bugree is yours."

COMMERCIAL.

THE *Akhyár-ul-Akhhár*, of the 11th March, repeats the common complaint as to the inconvenience suffered in railway travelling, on account of the carriages being often overcrowded with passengers, and points out the need of laying down a rule limiting the number of passengers to be seated in each compartment.

The following Vernacular newspapers have been received up to 22nd March, 1873:—

No.	NAME OF NEWSPAPER.	LANGUAGE.	LOCALITY.	WHEN PUBLISHED.	DATE.	DATE OF RECEIPT.
1	Dhaultpore Gazette,	Urdu,	Dhaultpore,	Weekly,	1873. Feby. 16th	1873. March 22nd
2	Ditto,	Ditto,	Ditto,	Ditto,	" 24th	" 22nd
3	Vidyá Vilás,	Urdu-Dogrit,	Jummo,	Ditto,	March 6th	" 21st
4	Majma-ul-Bahráin,	Urdu,	Loodhiana,	Ditto,	" 6th	" 21st
5	Nagri Prakásh,	Hindi,	Meerut,	Ditto,	" 7th	" 21st
6	Muhibb-i-Hind,	Urdu,	Ditto,	Ditto,	" 1st week.	" 17th
7	Najm-ul-Akhhár,	Ditto,	Ditto,	Ditto,	" 8th	" 17th
8	Roznámcha,	Ditto,	Lucknow,	Daily,	" 8th	" 19th
9	Sádiq-ul-Akhhár,	Ditto,	Bhawalpore,	Weekly,	" 10th	" 17th
10	Márwár Gazette,	Urdu-Hindi,	Jodhpore,	Ditto,	" 10th	" 18th
11	Strachey Gazette,	Urdu,	Moradabad,	Ditto,	" 11th	" 17th
12	Roznámcha,	Ditto,	Lucknow,	Daily,	" 11th	" 19th
13	Akhyár-ul-Akhhár,	Ditto,	Ditto,	Weekly,	" 11th	" 19th
14	Akhhár-i-Am,	Ditto,	Lahore,	Ditto,	" 12th	" 17th
15	Rohilkhund Akhhár,	Ditto,	Moradabad,	Bi-weekly,	" 12th	" 17th
16	Muir Gazette,	Ditto,	Meerut,	Weekly,	" 12th	" 17th
17	Roznámcha,	Ditto,	Lucknow,	Daily,	" 12th	" 19th
18	Akhhár-i-Alám,	Ditto,	Meerut,	Weekly,	" 13th	" 18th
19	Roznámcha,	Ditto,	Lucknow,	Daily,	" 13th	" 19th
20	Majma-i-Bahrain,	Ditto,	Loodhiana,	Weekly,	" 15th	" 21st
21	Lawrence Gazette,	Ditto,	Meerut,	Ditto,	" 14th	" 17th
22	Allygurh Institute Gazette,	Urdu-English,	Allygurh,	Ditto,	" 14th	" 17th
23	Lauh-i-Mahfúz,	Urdu,	Moradabad,	Ditto,	" 14th	" 18th
24	Akhhár-i-Anjumán-i-Panjáb,	Ditto,	Lahore,	Ditto,	" 14th	" 18th
25	Rajputaná Social Science Congress Gazette	Ditto,	Jeypore,	Ditto,	" 14th	" 19th

26	Kavi Vachan Sudhá,	...	Hindi,	...	Benares,	...	Bi-monthly,	...	14th	19th
27	Mukhbir-i-Sádiq,	...	Urdu,	...	Lucknow,	...	Weekly,	...	14th	20th
28	Roznámcha,	...	Ditto,	...	Ditto,	...	Daily,	...	14th	21st
29	Núr-ul-Absár,	...	Ditto,	...	Allahabad,	...	Bi-monthly,	...	15th	17th
30	Khair Khwáh-i-Alám,	...	Ditto,	...	Delhi,	...	Tri-monthly,	...	15th	17th
31	Urdu Delhi Gazette,	...	Ditto,	...	Agra,	...	Weekly,	...	15th	17th
32	Shola-i-Tár,	...	Ditto,	...	Cawnpore,	...	Ditto,	...	15th	17th
33	Núr-ul-Anwár,	...	Ditto,	...	Ditto,	...	Ditto,	...	15th	17th
34	Meerut Gazette,	...	Ditto,	...	Meerut,	...	Ditto,	...	15th	18th
35	Koh-i-Núr,	...	Ditto,	...	Lahore,	...	Ditto,	...	15th	18th
36	Samayá Vinod,	...	Urdu-Hindi,	...	Nynee Tal,	...	Bi-monthly,	...	15th	19th
37	Ab-i-Hayát-i-Hind,	...	Ditto,	...	Agra,	...	Ditto,	...	15th	19th
38	Mufid-i-Am,	...	Urdu,	...	Ditto,	...	Ditto,	...	15th	19th
39	Amir-ul-Akbbár,	...	Ditto,	...	Loharó,	...	Ditto,	...	15th	19th
40	Panjábi Akbbár,	...	Ditto,	...	Lahore,	...	Weekly,	...	15th	19th
41	Panjáb-i-Anjumán-i-Hind,	...	Ditto,	...	Lucknow,	...	Ditto,	...	15th	19th
42	Akbbár-i-Anjumán-i-Hind,	...	Ditto,	...	Moradabad,	...	Bi-weekly,	...	15th	20th
43	Rohilkhand Akbbár,	...	Ditto,	...	Agra,	...	Bi-monthly,	...	15th	20th
44	Khurshid-i-Jahántáb,	...	Ditto,	...	Almorah,	...	Ditto,	...	15th	21st
45	Almorah Akbbár,	...	Urdu-Hindi,	...	Lucknow,	...	Daily,	...	15th	21st
46	Roznámcha,	...	Urdu,	...	Delhi,	...	Tri-monthly,	...	15th	22nd
47	Mayo Memorial Gazette,	...	Ditto,	...	Ditto,	...	Weekly,	...	16th	19th
48	Urdu Akbbár,	...	Ditto,	...	Goojranwalla,	...	Ditto,	...	16th	19th
49	Khair Khwáh-i-Panjáb,	...	Ditto,	...	Meerut,	...	Ditto,	...	16th	19th
50	Jalwá-i-Tár,	...	Ditto,	...	Delhi,	...	Ditto,	...	16th	20th
51	Akmál-ul-Akbbár,	...	Ditto,	...	Lucknow,	...	Ditto,	...	16th	21st
52	Khair Khwáh-i-Oudh,	...	Ditto,	...	Meerut,	...	Ditto,	...	16th	22nd
53	Najm-ul-Akbbár,	...	Ditto,	...	Lucknow,	...	Ditto,	...	17th	20th
54	Kárnámah,	...	Ditto,	...	Pattiala,	...	Ditto,	...	17th	21st
55	Pattialá Akbbár,	...	Ditto,	...	Lucknow,	...	Ditto,	...	17th	21st
56	Roznámcha,	...	Ditto,	...	Ditto,	...	Daily,	...	18th	19th
57	Oudh Akbbár,	...	Ditto,	...	Jounpore,	...	Bi-weekly,	...	18th	20th
58	Nasim-i-Jaunpore,	...	Ditto,	...	Lucknow,	...	Weekly,	...	18th	21st
59	Roznámcha,	...	Ditto,	...	Cawnpore,	...	Daily,	...	18th	21st
60	Matlá-i-Núr,	...	Ditto,	...	Benares,	...	Weekly,	...	20th	21st
61	Benares Akbbár,	...	Hindi,	...	Lucknow,	...	Ditto,	...	20th	21st
	Oudh Akbbár,	...	Urdu,	Bi-weekly,	...	21st	22nd

SOHAN LAL,

Offg. Govt. Reporter on the Vernacular Press of Upper India.

ALLAHABAD : }
The 3rd April, 1873. }

